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# THE BAPTIST.

2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 8, 1905.

VOL. VII, NO. 23

## Occurrence and Comment.

There is no longer need of a court of inquiry to show the Russian navy the difference between a British fishing smack and a Japanese Torpedo flotilla.

Returning delegates from the Presbyterian General Assembly stopped over in New Orleans on the Lord's day. This example is worthy of all imitation. The Times-Democrat correspondent reports Dr. Murray, Lincoln, N. C. as saying: "No radical action was taken, but we all hope that within the next year we will agree on certain matters, and that at Greenville, S. C. next Spring all the Presbyterian churches of the South will consolidate."

There are in Sweden 20 Baptist Associations; 578 churches; 43,870 members; 2,005 of whom were received by baptism in 1904; 240 ministers who give their whole time to gospel service, and 556 who preach as they have opportunity. These disciples gave \$207,645 to benevolent purposes last year, nearly \$4.75 per member. It is claimed that Baptist churches have received more converts in the remarkable revival which has been going on for six months than all other denominations combined. There is only one explanation, that is sufficient—there has been excited a general interest in the teaching of the New Testament on the subjects and act of baptism.

Premier Laurier, of the Dominion of Canada, himself a Roman Catholic, won his victory, it is claimed, because of his opposition to the support of the public schools in Manitoba by public funds, a measure which his predecessor, favored, who, strange to say, was a Protestant. Since the election a bill has been introduced in Parliament providing for the change of the territories Alberta and Saskatchewan into States or provinces of Canada, and that measure provides that the constitution of the proposed provinces shall include the distribution of public funds to sectarian schools. This bill has divided the Dominion into Catholic and Protestant parties. The contest is on, and both parties are strong and hopeful. The same battle must be fought to a finish in this country.

An M. D. declares in American Medicine that intemperance has had much to do with the inferiority of Russian military

leadership. He says that "The Russian officer is notorious, by general report, of course, for the large quantities of alcohol he daily consumes, and it is impossible for any brain to submit to such insults without undergoing the changes long known to take place in heavy drinkers. It is not remarkable, then, that the older officers, who are managing the campaign, are constantly outwitted by the healthy-minded Japanese. It is apparently not so much a question of drunkenness as it is one of the pathological results of long-continued excessive drinking without drunkenness." This medical verdict confirms the claim that the greater evil comes from regular social drinking, in the home and in the saloon—to those who do not "get drunk," but keep themselves soaked in liquor.

One of the strictest rules of the Roman Catholic Church is that no priest is allowed to touch the "Blessed Sacrament" unless he has the "Canonical fingers" that is, the thumb and index finger of each hand, which are specially anointed with holy oil when the priest is ordained. "Father Martin" had his right arm amputated; but, because "he was so much beloved," the Pope will accord to him "the extraordinary privilege of still celebrating the mass," with an assistant priest. It seems that "canonical" regulations are of more importance than moral character. Some officiating priests are notoriously corrupt, even while performing holy services. Is not the life of a man more than the touch of his finger?

Slight objection was made to the joint parade of Confederate and Union Veterans in New York on Memorial day. This criticism brought forth a ringing letter from Henry W. Knight, a gallant union soldier and post commander of Grant Post in Brooklyn with these pacific sentiments: Gen. Sherman in a carriage with Gen. Joe Johnston, Gen. Hancock riding with Gen. Buckner at the funeral of Gen. Grant; Confederate and Union Veterans marching together to Grant's tomb on memorial day, and listening to an oration by J. A. Wise, a brave confederate captain; Col. Marshall of R. E. Lee's staff and Judge Jones of the United States' court, an officer of the Confederate Army delivering eulogies at Grant's tomb; and the selection of a Confederate Brigadier, now Senator Blackburn of Ky., as actor for this memorial day—all say in unmistakable and pathetic voice, "the war is over," and cry out in pleading tones in the words of Grant, "Let us have peace!" A soldier needs no other assurance that Mr. Knight

was in the firing line during the great war.

There have been only two great centers of authority and unity offered the religious world. One is expressed by the Roman Catholics and the other by the Baptists and all others are modifications of these two. The contention of the Baptist is that Jesus Christ is supreme in all the affairs that touch human life and men must come to him. These two great ideas are to grapple in the death struggle as certain as we are in this place this evening, and there is no doubt as to the outcome of that struggle. (Applause.) That was a marvelously stirring scene when, in 1870, in the Vatican was passed the dogma of the infallibility of the pope. We are not surprised that that great gathering of men was thrown into confusion, when Cardinal Manning, holding up the paper, cried, "Let all the world go to pieces and we will reconstruct it on this paper." And what is the answer of the Baptist to that? With all courage the Baptist holds up another paper and says, "Let all the world go to pieces and we will reconstruct it on the word of God."—G. W. TRUETT.

Dr. R. S. McArthur, pastor at Calvary Baptist Church, New York, regards the publications concerning Mr. Rockefeller's gift to the Congregational Board of Missions as "course, cruel and perhaps criminal," and a malignment of the entire Baptist denomination. He has "investigated certain business transactions which have been fiercely denounced by Mr. Rockefeller's critics and has found them in accordance with the highest standards of commercial morality." Mr. Rockefeller is "worthy of confidence, admiration and affection," and there should be "fairness of judgment for him." It has been charged that by his gifts to Baptists he has purchased their approval or silence. "To say that such a body of Christians could be bought by Mr. Rockefeller's money is to excite the derisive laughter and to work the righteous indignation of every intelligent Baptist." Mr. Rockefeller himself knows that "Baptists would advocate his expulsion from the church if it were proved that he acquired his money dishonestly or by means morally and socially destructive." He knows that "he could not buy the approval of Baptists by his millions." His critics "appeal to the passions of the unthinking multitude and this is assassination of character."



## Some Facts in the Early History of the Baptist Church in Macon, Miss.

In perusing the History of Mississippi Baptists I was especially interested in reading of men I knew, and of events of which I had some knowledge. In the history of the Choctaw Association it is stated: "In 1841 the church at Macon was received into the Union." That was the year in which I joined that church, after waiting many months, after my conversion, on account of disturbance in the church on the missionary question which resulted in its division. Having some knowledge of those events, I have written a sketch of the history of the church showing how the division was made, and the relation of the church to the Choctaw Association previous to 1841. From the church record, we see that

## THE BAPTIST CHURCH AT MACON, MISS.

was constituted in June, 1835, "upon the extract of faith used, by Cahawba Association, the ministers, William Callaway and Silas Dobbs, competing the presbytery, had been invited by the members who entered into the constitution to be present and officiate on the occasion. They were prominent among the pioneer ministers of this section of the country. William Callaway was moderator of the Choctaw Association in 1836. Silas Dobbs is referred to in the History of Mississippi Baptists as a leading minister of the original Choctaw Association, and also of the Louisville Association, which came out from the Choctaw Association. Both these brethren were invited to attend the church at Macon, as their ministers, the remainder of the year 1835.

At the next regular meeting of the church, which was in July, one month after the organization of the church, R. A. Howard and Edmon Beamon, and others joined by letter. It was then agreed to send a petitionary letter to the Choctaw Association to admit once into that body. The church prepared a letter in 1836, and appointed brethren of their membership to carry the letter to the Association. In 1837 they did the same. At the church conference meeting in June 1838, David Buck joined the church by letter. In the church his former membership he had held a prominent place as deacon, and as principal of the Sunday-school. He was a conservative, progressive man in church affairs, carrying missions. When he joined the church, he made some expression indicating his views on the missionary question, which then was much agitating the Baptist churches. Howard and Beamon and their family connection were anti-missionary in their views. Hence a desire was expressed somewhat restricting the course of missions, which might disturb the harmony of the church. To this he replied, that he was not to be restricted in his obligations to his God. Two months after this, at the meeting in August 1838, it was voted that he be one of the deacons to serve the church. He was also appointed to write the church

letter to the Association, and delegates were appointed to attend the Association, and \$3 was sent up, one half to pay for the minutes.

This was then a frontier country, the town of Macon was small, and the church was using its financial ability in building a church house, which was the only church house in the town, as appears from an act of the church in November of that year. It was then "agreed that the Methodist brethren in good standing, have the liberty of preaching in the Macon meeting house when the church have no use for it." A similar offer was extended to the Presbyterian brethren. In 1839 difficulties growing out of a financial transaction came before the church. Differences of sentiment in regard to the missionary question generated a party spirit in the church, which became more intense in their conference meetings. The harmony in the church was disturbed. At the August meeting in this year, 1839, this record was made: It was agreed that we remain unassociated this year, and that the clerk make out a statement of the church. It was agreed to have a three day's meeting in October, and a committee was appointed to arrange preaching, and that they, as individuals, request the visiting ministers not to agitate the missionary question. A day in December was set apart as a day of fasting and prayer. The church increased in numbers. Its discipline was strict.

At the meeting in May 1840, it was agreed that the next meeting be considered a communion season. When this appointed day arrived, as I have been informed, Hosea Holcombe, a prominent missionary Baptist preacher, was visiting in Macon and was present at that meeting, and according to the custom of the church, would be invited to partake of the communion with them. So when the hour for the communion arrived, certain members of the church "interrupted the communion." At the next church meeting, July 1840, "It was agreed that the brethren who refused to go into communion give their reasons for not doing so."

The case continued to be agitated until she meeting in December 1840, when it was resolved, that the church meet on Tuesday week for the purpose of devising some plan for the church to live together or part in peace. At the appointed time they met, and after discussion by the members present, it was decided that the members, who were dissatisfied should have letters in the following form: "In accordance of the advice of the late Choctaw Association. At its dissolution, we the Baptist Church of Christ at Macon dismiss from our watch care as an orderly member, brother—or sister—to form another church more congenial with their feelings." Accordingly fifteen petitioned for letters. Thus the anti-missionary members departed and built a house of worship one mile north of Macon. Both parties contributed in building that house, which was used only a few years as a house of worship.

After this the Baptist church at Macon, in September 1841, agreed to join the Choctaw Association; but it will be seen that it had joined the Association in 1835, and had sent up their letters in 1836, 7 and 8, and had agreed to remain unassociated in 1839, and in 1841 it joined again.

In the meantime the Choctaw Association which was organized in 1834, held its last harmonious meeting in 1837. The body had become too large, the territory too extensive, the diversity of interests and opinions, all, rendered it advisable to dissolve the Association, which was done in 1838. 12 churches remained with the old body; a missionary body; the other churches went into other associational organizations.

In 1841 the Macon Church assumed a character for progressive religious work, such as was given it by those who, under the providence of the Almighty, had led with a steady purpose through the troubles herein referred to.

The pastor now in 1905, reports the amount paid by this church for church work done the past year \$2,503.

J. H. BUCK.

Macon, Miss., May 7, 1905.

## \*Memories of a Loved Pastor.

Sometime ago I saw in the columns of your valuable paper, a card from the pen of Bro. J. B. Quinn, of McComb City, Miss. He said that his people needed to be indoctrinated, and he had adopted a plan of study for them. He took the book of Romans to study by chapters, having his members to read the chapter during the week, and then during the following prayer meeting service, he would read and explain the chapter. I thought, "What a golden opportunity!"

Bro. Quinn is my ideal of a minister and pastor. He was the loved pastor of Liberty church for two years and during the time, he, by his Christ-like walk, pleasing and gentle manner, soon won the hearts of not only the Baptist people, but those of other denominations spoke in his praise. It was indeed sad to sever the connection between church and pastor, but he felt it was best to go to another field. He has some warm and true friends in Liberty. They remember him with sincere love and confidence. May He, whom he loves and so faithfully serves, watch over and bless him and his people, crowning his labors with success in this world, and may his crown up yonder be bedecked with many bright jewels.

(MRS.) S. R. JONES

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

## THE HOME.

### A Girl's Ideals.

MRS. E. Y. MULLINS.

A young girl stepping upon the threshold of life, eager, expectant,—what are her ideals?

At the very thought there comes before our vision the "Ideal Girl," and we almost forget about the fast girl, the lazy girl, the slovenly girl, the rude girl, the cross girl, the selfish girl, and all the numberless other types of girl that we must all admit to exist somewhere.

Perhaps all her ideals may be bundled up and bound about with one word, "Happiness." Her uplifted eyes are ever scanning the sky for the spires and turrets of that fair city of Happiness, and although she is certain in after years to look backward for them, now she sorely expects them to loom up from out that great treasure-land, the future; and the paths leading thereto are beauty, attainment and love,—she thinks, and she is right.

Beauty must rest upon her face, her figure, her dress. Sometimes she imagines the magic touch of powder and paint upon her cheeks, striking effects, in the arrangement of her hair, and skillful manipulation of eyes and mouth, with fashion extreme in dress will bring it about. Her one thought is how she looks. But beside this spectre of paint and powder and affectations and the dear girl, we all love, with her features as the Master made them, and truth, simplicity and glad good will looking out from them, while she is attired in modest tastefulness, and we say this is the girl's true ideal of beauty.

Then there is attainment, and the ideals are many. A gay time, societies, pleasures of all grades is the goal for many. So they want just enough education to secure a place in its ranks, just enough music to win a way into popularity, just enough skill in the art of dress to make or order "fetching" gowns for one's self just enough household knowledge to maintain a pleasing veneer to meet social needs. But from the shallow, frivolous many again steps the dear girl we love, who earnestly makes the most of her opportunities at school, seeing possibilities of achievement in study, in music, art or literature, dreaming of the best culture, who delights in learning all the practical, wholesome household duties, for she secretly hopes to be a homemaker some day her self, while in her thoughts of dress she includes what would be becoming for mothers and sisters wee, and whether brass buttons and red or gold braid would best match Bobbie's merry eyes. She strives for true womanliness, and we say this is girl's ideal attainment.

Lastly there is love, and flippant, simpering, rude girls thrust their faces into view. A beau, a beau! is the ideal, the end of all effort, forgetful that here girls should not be seekers, but wait to be sought. Every tender tie forgotten in the pursuit of masculine admiration, but we turn away with only a glance at the unmaidenly com-

pany, to greet the dear girl we love again, who values the affection of father, mother, brother and sister, and remembers their claims always with consideration, and who steadfastly keeps her sweet young womanhood unblemished for the knight who may come some day to claim it, bringing with him the keys to the fairest temple of that fair city of Happiness.

Then when this girl with her high ideals has the eyes of her soul ever lifted to the Eternal City, never forgetting that it lies beyond and above the earthly city of Happiness she is indeed the ideal girl.

We thank God for every one of them, with their glowing faces and merry hearts, and laughing lips. They are the fairest product of life, and bring joy to the palace and the hut.

"The girl who laughs—God bless her!"

Thrice blesses herself the while;

No music of earth

Has nobler worth

Than that which voices a smile.

The girl who laughs—life needs her:

There is never an hour so sad

But wakes and thrills

To the rippling trills

Of the laugh of the lass who's glad."

### The Reason

You sometimes see a woman whose old age is exquisite and the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how it is her life has been a long and happy one. Here are some of the reasons.

She knows how to forget disagreeable things.

She understands the air of enjoyment. She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She retained her illusions, and did not believe that all the world was wicked and unknown.

She retained an even disposition, and made the best of everything.

She relieved the miserable and sympathized with the sorrowful.

### A Perfect Lady.

A little girl from a crowded tenement house was delightedly telling a friend in the college settlement about her new teacher.

"She's a perfect lady, that's what she is," said the child.

"Huh! How do you know she is a perfect lady?" questioned her friend. "You've known her only two days."

"It's easy enough telling," was the indignant answer. "I know she's a perfect lady because she makes me feel polite all the time."

### Be Courteous Boys!

"I treat him as well as he treats me," said Hal. His mother had just reproached

him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there and he doesn't notice me," said Hal again.

"Do you enjoy that?"

"Oh! I don't mind; I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that; but his father, who had listened, now spoke: "A boy or a man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind or generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. It is to be noble, no other boy's meanness will change his nature." And very earnestly the father added: "Remember this, my boy. You lower your own self every time you are guilty of an unworthy action because some one else is. Be true to your best self, and no boy can drag you down."—Well Spring.

### A Borrowed Preacher

May I have space in our beloved "BAPTIST" to write a few things concerning our Mendenhall meeting. We borrowed one of our Mississippi men who has taken up the cross in Texas to fill the pulpit and knowing the tree by the fruit it bore. We are glad to say the preaching was ably preformed. Our beloved Bro. W. C. Garrett did some of the strongest preaching that has been the pleasure of the people of this section to hear for many days and to many of them for all life before this says many of our people. Our church is greatly revived our meeting started 1st Sunday in May and continued eight days. We had an open expression from nearly every member publicly of the fact they are wonderfully blessed. We had 28 accessions, 8 of which I baptized yesterday May 21st. 3 p. m. Happy are they in the Lord. Our people in donating to Bro. Garrett, broke the record of these parts in giving. They gave him \$82.50, Eighty-two and fifty-hundredth dollars for his service, and Bro. J. F. Thames who collected the money said to me he was sure it was the freest, most pleasantly given gift, and without grudging, or complaint, that ever he had to do with. We feel that indeed God sent this beloved brother to us. Our meeting was so far beyond the expectation of our people that we are all made to rejoice in the love of the Lord. We shall never cease to praise God for this great meeting. People are so much blessed that they talk it to whomsoever they meet in business or otherwise. Our blessed little children went out in a mission Band and raised \$6.15 to send to Bro. Garrett's three little boys for which the oldest of the three only 11 years old on receipt of the money knelt at his father's knee and prayed God's blessings to ever rest upon these blessed children here in Mississippi. We like only a small bit of having our church house completed. We have paint now on hand to paint outside wall, and it paid for. We like only a few dollars of having our every debt on church paid. May God bless these people for their willingness to follow the calling of their Shepherd, and may I as pastor be divinely lead in my undertakings in my prayer.

Yours in Christ's love,  
CHARLEY D. POTTS, Pastor.  
Mendenhall, Miss.



# The Proposition of Co-education for Mississippi College.

Mississippi Baptists are today confronted with a proposition confessedly of the most vital interest and most serious nature: The converting of our Mississippi College into an institution for the higher education of young women along with young men. The announcement of the proposition to dispense with the policy and arrangement for the separate education of our young men will be received by many with profound regret. And the further purpose declared in this announcement, to foster only co-education, as an organized religious body, will be received by many with grave fears. It is the intention of some of the leaders of the movement for co-education to urge the adoption of the new policy by the Mississippi Baptist Convention at the next session of the body. The movement has taken such shape as must necessarily bring the measure before the convention by the action of the board of trustees, who, in receiving a communication from the president and faculty of the institution urging the adoption of co-education as the future policy, referred the case to the convention without recommendation or comment. The Alumni Association of the college, in late annual session, also had the proposition laid before them, the form of resolutions approving co-education, and calling upon the convention to adopt the measure. The Association, however, did not vote upon the resolutions, but upon a substitute which went no further than to express loyalty to the convention in such action as the board might take upon the question.

So far as co-education extends to developed young manhood and young womanhood, there is presented a proposition that has not hitherto agitated the mind of the masses; and it is no marvel that a large majority of plain Baptists are in a nebulous state of mind on the merits of the question. Having had no occasion to pass judgment upon the policy beyond the co-education that naturally belongs to the nursery and to the childhood age of the home and the public school—primary education—they have not therefore given the subject much thought. There is, however, a respectable minority that have decided notions, some favorable, and some unfavorable to co-education. Evidently a large number of this minority element think that the times are propitious for the change, and that our situation at this time imperatively demands it. But assuredly, of those who have carefully considered this question as it involves the higher education of young men and women, many have strong and well defined views in opposition to the system. Enquiring beyond any mere academic treatment of the question, they look in vain for a satisfactory solution of the difficulties that every where seem inseparable from colleges that are co-educational.

Leading up to decisive action, such as is proposed for the convention to take,

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June 8,

there should be a general movement for the dissemination of the best thought, and for the most reliable information pertinent to the question of co-education. A campaign of education, in the nature of a series of discussions,—pro and con,—bringing out the existing conditions, the problems and difficulties, the things favorable and unfavorable in co-educational institutions would so clarify the subject as to enable the great majority of our brotherhood to definitely determine the question upon intelligent convictions. Who will undertake to show that any great new movement, depending upon the support and favor of the people at large for its successful operation, can be satisfactorily settled by a safer method of procedure?

It would indeed seem to be a serious misfortune at this juncture of our splendid progress, with the brightest future beckoning us on that we have ever known in the history of our organized educational work, to precipitate a radical change in our policy and methods of education; and that, too, in advance of a matured public sentiment. Confessedly, if such change should fail to be sustained by general approbation, our situation would be little less than calamitous. It would be neither practicable nor possible to provide for a receding from the new position when once taken, since the former conditions had been destroyed, and would require to be created anew. Now, in view of this prevailing situation, if co-education is ever to be adopted by Mississippi Baptists for their college, then the demand for the new policy ought to come up from the masses. Yet facing this proposed epoch they have not spoken; and it is not practicable that they should form and express an opinion upon so vital a problem within the brief interval pending the date of the next convention. But given the masses time for a fair and all round consideration of the proposition to make this radical change in the administration of their great educational institution, and there need be no alarm over the outcome of their decision, whether that decision be in support of the measure or against it. In the main all the people are wiser than some of the people.

It is the purpose of the writer to follow up this introductory article in a paper in the nature of an inquiry into the advantages claimed for co-education by some of its leading advocates. Pending the further discussion, the proposed measure forces upon every thinking Baptist among us two very serious problems for consideration.

First: Shall Baptists undertake the co-education of young men and young women?

Second: Shall we divert Mississippi College from the specific work of educating our young men and appropriate the institution to this proposed new work?

The proposition is to convert Mississippi College into a co-educational institution; and yet it is a proposition at the same time to deprive Baptists of their

only state-wide male college. Thus is not only the character, but the probable destiny of our educational institution involved in this proposed measure. Let us do some sober thinking. Let us inquire further into these things. And above all, let us do nothing without prayer to God for His continued guiding hand upon this school dedicated to Him.

ALUMNUS.

## Co-education.

Dr. Lowrey in one of his letters to THE BAPTIST, sometime ago, said that after he and Prof. Johnson had bought out Hillman College, he sold his interest to Lowrey and Berry at Blue Mountain, but that he still had a small interest in it and would act in their stead in Clinton. I was overjoyed when I read that news, for I know from personal acquaintance, Dr. Lowrey and Prof. Johnson to be men of sterling characters, elevating influence and great wisdom. They are both endowed with the wisdom that Napoleon so much admired, when he said: "The truest wisdom is a resolute determination."

I know they will enter into their work whole-souled and with a determination that it shall be a success. They both try to see that each boy and girl gets value received for time and money spent at their schools, and gain something from their college life besides what they get from text books. With two such men to "back up" an institution, how can it fail to be a success? But to my subject: Dr. Lowrey and Prof. Johnson had bought Hillman College, but gladder still would I be for the day to come, and that in the near future, when the news would be heralded abroad that Hillman and Miss. Colleges had consolidated, and would henceforth and forever be one institution. A great many people object to co-education for various reasons. One of which is that the boys and girls would spend all or rather the greater portion of their time talking to each other and neglect their studies. Another is that girls are not capable, mentally, of taking as high a course as the boys, especially in mathematics. You know it is the general belief among the men that women and girls have no "head" for mathematics. I beg leave to differ with those who hold to these or any other reasons for objecting to co-education.

Let us discuss the first reason to some extent. The majority of the girls at Hillman College (unless they have greatly changed) or any other female school that is situated in a town where there is a male school, will spend all their time after school hours arranging their "raven locks" or "golden tresses," their "frills and furbelows" and station themselves on the campus to await the passing by of their "Prince Charming," when they, by all means, should be in their rooms translating Latin or French, solving problems in Algebra or Geometry, or in the music rooms plodding through Mendelssohn's "Songs Without Words" or Beethoven's Sonatas. These Princes do not know

1905.

## THE BAPTIST.

whether these charming Belles have prepared their studies for the morrow or not, nor will they know. The girls think, "Oh well, I have no one to recite in the presence of except the school girls and if I do miss, what difference does it make?" Some of the boys are equally as indifferent. Do you suppose if they were going to the same school, were in the same classes, the same teacher stood before them, and they had to recite under the gaze of a "pair of bewitching brown eyes" or heavenly blue ones, they would go to their classes with lessons unprepared? No, never! They would burn the midnight oil and study until their heads were crazy, before they would have the boy or girl who is their "best friend" to get one mark higher than they.

As to mathematics, the Trigonometry classes at Hillman and Miss. Colleges, stood their examinations about the same time once. Two or three out of a certain number at Hillman failed, two or three out of about the same number at the College passed. What does that prove? "Oh well," some will say, "the girls had the easiest examination." Probably so, but if they were in the same class there would be no difference.

A friend of mine who took a course in a co-educational college, said the rivalry was grand and that it was marvelous the way the boys and girls worked.

And another thing, co-education, I am sure, would promote a larger attendance. If parents who have both a son and daughter to educate were in reach of a good college where both could attend, have the same advantages and be together the parents, possibly without an exception, would patronize that college.

I firmly believe girls and boys should have equal advantages in their education, and there is no surer way of gaining this point than by co-education.

They are associated with each other in their homes, in society and in the world generally, and why not in their school life? I have hoped for a long time some one would suggest that Hillman and Miss. Colleges consolidate. Now that it has been mentioned, I trust it will be pushed on until it is a reality. I believe there is nothing would cause greater success along the educational line in Clinton. There are other reasons I could mention, but will not do so for fear of making my article too lengthy. Hurrah for co-education, with Dr. Lowrey and Prof. Johnson to "oversee" the boys and girls. Let us hear from some one else on the subject.

H. C. GRADUATE.

## "My God is First."

Thus said Col. Nixon on one muster day in Lawrence County, Tenn. He was sitting on his horse, his hat in his hand, and announcing himself as candidate for office in the presence of the large crowd, he uttered the words, "My God is first, my country is next, wife, children or anything else." I was a boy then; yet the words remain as fresh in memory as an occurrence

of yesterday. The impression made upon my mind that day was deep, and lives on. Happy would be our country were such the motto of all public men. Let "God be first" in every work, and all will go well. No calling or enterprise is right where God is not recognized as worthy of highest seat. All genuine, Christian work is on this line, and ever must be. He who wishes to be right and walk in the path of rectitude, dare not engage in anything, or go any where that he cannot ask God's presence and approval. If there be any overshadowing doubt, we should put the world, the flesh and the devil behind us, and wait our Lord's bidding.

Less than the whole heart consecrated to God in willing service comes not up to the measure of a true soldier of Christ. Where the Captain of our salvation leads it is our imperative duty to follow. He who lags on the way, and follows his Lord and Master at a distance, has slim chance of reward.

By right as Creator, Saviour and Preserver, God should ever be first in our thoughts and deeds, and the supreme object of love, praise and adoration. He and He only knows and cares for our best and highest good. Hence no object, however near and dear it may be, should come between the Lord and his followers. It would be a noble life to live, with blessings full and sweet, if we could join David and say, "I have set the Lord always before me." Ps. 16:8. How many can thus say?

If we join David, we may look up to the source and giver of all good, and "press toward the mark for the prize of the high calling of God in Christ Jesus." We can have no stronger, sweeter encouragement and higher aspiration than to keep our Lord before us as we journey to that better country. Let God be first morning, noon and night, then no cloud will be so dark as to dim the light that shines on the road to heaven. If God is first and daily in our hearts, Satan and sin cannot there abide. While we keep the Lord before us our vision will be so clear that we can see afar off, and leave "foot-prints in the sands of time," that may light the path of other pilgrims. Would we have a clear record of our days of probation, we must ever set our blessed Redeemer before us. Would we have few regrets and sorrows of the past, our God must be first in all that concerns us. Would we use our time and talents for the help of a fallen race, and the honor and glory of God, we must let our Leader be first. When the devil appeals to our fallen nature and sets before us the kingdoms of the world and the glory of them, the quickest way to get the arch fiend behind us, is to give Jesus the first place before us. When sorrows depress or afflictions and discouragement come, our refuge and comfort are soonest found by fixing our eyes upon the Lord.

E. M. D.

As our happiness and spiritual attainments, as well as our usefulness, must come from above, the nearer we walk in

the foot-steps of Christ, the clearer it will be evident that God is first in our faith and work. Let us not forget that, while we keep our Savior before our eyes, He will not hide His face from us. O, how thoughtless and shameful it would be to lose sight of our nearest and best friend!! Let our daily prayer be that nothing shall come between us and Him, who gave His life that we may live. For all who thus pray and seek after holiness of heart, a crown of life will be the precious, glorious reward. May it, Dear reader, be your lot. Fraternally and truly,

A. P. COPELAND.

## Some Expressions.

I ought to have done so long ago, but even at this late date, I beg to assure you that I have noted with special pleasure the steady improvement of THE BAPTIST. You have certainly had a struggle, but surely you have come out into the light. Writing is so distasteful to me, I have not helped you as, perhaps, I should have done, but I have always felt thoroughly identified with you and all other workers, who are endeavoring to press forward the cause of the noble Baptists of Mississippi. I have been here long enough now to be in a position to know; and I regard myself as fortunate indeed in being numbered among such a noble brotherhood. Some of my impressions of Miss. Baptists were somewhat unfavorable and entirely erroneous, as I have discovered with "exceeding great joy." No State I believe, can boast of a nobler, more harmonious, more consecrated brotherhood. And our ministry will compare favorably with any of them.

I have been a quiet worker here, as you know, but have enjoyed the love and confidence of a loyal people and the work of the Lord has steadily advanced. At present there are indications of a spiritual awakening and I believe we are in the twilight of a genuine and glorious revival of grace.

I have noted in your last issue of THE BAPTIST in the report of amounts contributed to missions an error, which places my noble people in a bad light before the public, and therefore I should be glad to have it corrected. Hazlehurst is reported as giving only \$31.25 to Foreign Missions and nothing to the Home Board. Whereas we raised during April and forwarded to Bro. Rowe \$330.00 for F. M. and \$150.00 for H. M. The latter completing the payment of a \$500.00 lot in Cuba. We now have in hand our State Mission collection and hope to do well with it. I don't think we ought to do less for Foreign and Home Missions; but Bro. Rowe is right about it. We should contribute more largely to the work of our State Board. If all pastors will be just as enthusiastic about that just now, Bro. Rowe's joy at the Convention will be great and the Master will delight and will say "Well Done."

Command me, if ye can use me in any way, and I shall try to obey.

Cordially fraternally yours,

WM. J. WILLIAMS.



## Sunday School Lesson.

R. A. KIMBROUGH.

June 11th, 1905.

### The Message of the Risen Christ.

Rev. 1:10-20.

Motto text—"I am he that liveth, and was dead; and behold, I am alive forevermore." Rev. 1:18.

The subject of this lesson should be "a message of the risen Christ," for it is not his only message. It is more properly the introduction to the message to the seven churches in Asia. John the apostle, who wrote the Gospel of John, which we have been studying the past six months, wrote Revelation also. It was written by him near the close of the first century after Christ. He received the visions written in the Book while he was on the Island of Patmos. This island is in the Aegean sea about 25 miles west of Ephesus. John had been banished to this place because of his preaching and being a witness for Christ (Rev. 1:9). The Book of Revelation is interesting even though hard to understand. We can know some things about it by the study of it. There are many practical things in it for us today, as well as many visions of difficult interpretation.

#### THE LESSON STORY.

John tells us in verse 10 that he was in the Spirit on the Lord's day. This was the first day of the week, Sunday, and he was under special influence of the Holy Spirit. He had the proper attitude towards the Lord's day and was richly blessed and became a blessing to others as well.

He heard the Savior speak with trumpet voice. His message that day began with "I am Alpha and Omega." This is a strong way of expressing his authority. What John saw, and heard as well, he was to write and send it to the seven churches in Asia. These seven are named in verse 4. Each was a leading church in its community. A special message was given for each church. Seven may be regarded as a symbol of completeness. Then these messages to the seven become messages to all local churches. Churches—plural. Each local, scriptural congregation is a church complete in itself. These when spoken of together should be called churches, not "the church." When we say "the church," referring to an earthly body, we should have in mind a church at a certain place. When John turned toward the voice he saw seven golden and white lampstands. These symbolize the seven churches. The stars represent the pastors (angels) of these churches. Angel in the sense of messenger. See verse 20. In the midst of the candlesticks he saw Jesus (v. 13). His appearance and clothing indicate priest-hood and supreme authority. The power of his Word is indicated by the two-edged sword. Study closely 13:14. John was overcome by all this. Jesus tenderly dispelled his fear and spoke the great message of verse 18. Learn it. He is the crucified but risen and ever

## THE BAPTIST.

June 8,

1905.

## B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

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#### Southern B. Y. P. U. Convention Meeting, Kansas City.

The annual meeting of this body has come to be one of the features of the Southern Baptist Convention. The constituency of the latter and greater body came together a day early in order to attend and participate in the B. Y. P. U. meeting.

There were four great addresses—by Howard L. Jones, L. P. Leavell, J. P. Greene and B. H. Dement.

The first named spoke on "The Response of Modern Christendom to the Call for Unity." There is a call to unity. This call is for the spirit of unity, the spirit of brotherhood, of tolerance. To this call there has been encouraging response. We see it in the united call reform, for civic righteousness. We see it in the gentle ministries of the day. The spirit of brotherhood is tutoring the world in the spirit of tolerance. This call for unity is a call for life, not death. It is not a call for the surrendering of principle. It does not call for the sacrificing of convictions. The day has not come for organic unity. But the day has come when we should accord to one another the right to think.

One of the most earnest, as well as one of the most capable B. Y. P. U. workers in the South is Landrum P. Leavell, of Mississippi, and it was fitting that he should have been elected to speak on "The Field of the B. Y. P. U. in our Denominational Life." For often it is true that speakers are selected for our B. Y. P. U. programs merely because of their prominence in the denomination, without considering in the least whether they know anything of young people's work. Many great preachers are really great in the pulpit, but count for nothing in young people's work; some of them care nothing for this sort of church work, and others, while favorable to it in theory, have no right conception either of its nature or purpose. Yet, because he is

A MOTHER.

living one. John was to write the things revealed to him in past present and future. Here is John's authority for writing the whole Book of Revelation.

#### IN THE CLASS.

Revelation—author, time, place, circumstances under which written.

1. The vision (10:16) John and the Spirit—what relation? The Lord's day—what? The voice here—whose voice? What is the first thing recorded here from this voice? What does this mean? What was John told to do? Did he do it? Where was the message (book) to be sent? Churches—why plural here? Where were these churches? What of the number seven? Read the message to each of these churches (chapters 2, 3). What did John see when he turned to look for the voice? What do the candlesticks represent? Who is the Son of Man? His apparel indicates what? His appearance and voice give what impression? The stars in his right hand stand for what? The two-edged sword? His countenance is compared to what?

2. The Message (17:20) What effect did this appearance of Christ have on John? How did Jesus relieve him? Memorize verse 18. What consolation in this passage? What encouragement? What authority? How much was John to write? What is explained in verse 20? To what is this lesson an introduction? Study victory in the messages to the seven churches? See for what these churches were commended; for what reproved.

#### Practical Christianity.

THE LAST WINTER MONTH AFFORDED TWO BRIGHT INSTANCES

#### A PLEA FOR PURITY IN ART.

Scarcely had lovers of purity—the true lovers of purity—the true humanity—loving who labor to this end—ceased to praise, for the true being, the action of a Virginia Mayor, in screening from view, improper pictures, when we hear, with as great pleasure, of similar action being taken in the Crescent City, namely, a raid on a so-called "laughing gallery" on Canal Street where improper pictures were being shown.

Though, in reading the daily papers such notices as these, are, by a great number, immediately forgo ten, there are those who treasure them in memory, feeling a deep, if unexpressed, appreciation for such movements. Is it necessary to state that among the latter is a large portion of true womanhood who cling to the hope that such efforts, caused from the assertion of true manhood may lead to the more general disposition to cultivate only the pure in literature and art, leading humanity to a higher level of existence, creating an atmosphere where only the pure—which is the only beautiful and elevating—has preeminence in the public minds—because of an education along the lines that lead to the truly beautiful char-

acter—which finds its culmination in the Heaven prepared for the pure, by the God of all purity? Surely there is something to this life of purity even to the evil doer—he sees in it a grand and glorious future but does not reflect, seriously, past this world, concerning the black doom, of himself—unless he change—and all other evil doers! He will change though—many do—there is some good in every human breast—the immortal soul cries out—the human is weak—prone to wrong-doing—let us seek to help the depraved, by appealing to his existing spark of inherent goodness, not in catering to his evil tendencies. Let us demand public decency on every hand and by so doing lessen crime in removing its invitation.

When such moves are made it causes all workers for good to delight that they are living—such officials with good people to assist them, are a credit to their community and the world. Were it not for the increasing number of reformers, who now and then, sometimes in the face of bitter criticism, come to the rescue of the truly law-abiding, where would the world drift? A big shaking up, not occasionally, but frequently, is what is needed, and no good person should fail to lend the needed help—or to strike while the iron is hot when a good move to help everybody to a higher plane of existence, is set in motion.

These insults to pure womanhood on the one hand and outrages to public decency on the other should no longer be allowed to offend the modest, or to appeal to the vicious. Swiftly should this reform enter every community. The upright have been forced to submit to this, and the mental agony of some has been great, because forced to "submit to the inevitable!" If officials have power to dethrone this awful factor towards crime, it is earnestly hoped that a pronounced effort in this direction will be exerted since the late movements have brought the matter before the notice of the better class of citizens. What a chance for officials to show their nobility—allowing no evil to escape their vigilance, uncondemned. We do not—it is true—look for full remuneration for the conscientious performance of duty in this world, the sure and perfect reward comes henceforth; what higher incentive to duty than this, unless it is that we have the consciousness of pleasing the Master of the Universe! This may not appeal to all in office, but none could have a higher aim—a more sure reward of honorable action.

God grant that this matter of purifying literature and art, by interfering with such advertisements as no person should for a minute entertain the idea of displaying; of preventing indecent circus pictures from regaling the eye—and of being watchful to correct this evil tendency of the age in its various forms—yes, may the God of Purity grant that the good of these officials of fortunate cities, and their predecessors in the work, may be taken up by others until the influence of their efforts in the right direction spreads into every village and city in the Union—and further—waging war without end on this evil—this suggestion of Satan's which has already gained such surprising grounds. Workers, all, let us arm for the battle against immorality and crime, beginning at the fountain head—daily our loved ones are falling victims to Satan's artifices. Alas! that the cloven foot is hidden only to the victims!

## THE BAPTIST.

### Whom The Christian Belongs To.

The Christian belongs to God. He belonged to God before he became a Christian, but in the way that a rebel is under the jurisdiction of his sovereign, or as the prodigal was the Son of his Father; it is impossible for any one to live in this universe and not belong to God, body, soul, and spirit, person, and possession, but many do live without acknowledging God's right to rule them, and without any spiritual relationship or comfort. When one becomes a Christian he gives up his rebellion and waywardness and assents to the truth that he now belongs to God, and that God has a perfect right to all that he is, and all that he has here. The struggle ceases and henceforth there is peace in his heart and service in his life. If he has made a full surrender of his life to God he commences here a life that is full of satisfaction. He looks upon himself as a steward of God. He is not his own master to do with himself as he wishes, for he has put himself under the unquestionable control of Christ, and now Christ's wish and rule are the only law of his life. He is at peace; his emotion, thoughts, words, and actions are under the divine control. The occasional lapse, or mistakes only emphasizes the fact that he wishes Christ to be the absolute ruler of his life. In the service which he renders he finds the same thing. All that he has belongs to Christ; his time, his talents, his influence, all his property are given him from above to use as a sacred trust. It is only to the occasional one that the command comes to sell, and part with everything, as a condition of discipleship. The most of Christ's followers are to keep what is put in their hands, and use it for him, some may have ten talents, some five, some two, some one, and they are to use it as Christ desires.

The wealth of this world has to be in the hands of certain people. It would be better if it were in the hands of Christians who would use it aright, than in the hands of worldlings who use it in opposition to righteousness; it would be a blessed thing if all the wealth of the world were in the hands of true Christians who would use it all for the glory of Christ. Wealth is not an evil of itself, or God would not have created it; if it is used properly, it may be made to glorify God. When Christians use aright all that they have, and when they come to control the world, spiritually, and materially, this world would be full of righteousness and peace.

R. R. JONES.

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## Editorial.

### Attaining Unto the Resurrection.

Conscious of his short-comings, Paul was determined to press on in his Christian course, that he might lay hold of that for which Christ had laid hold upon him. The consummation of his desire and effort he says in Phil. 3:12: "That he might attain unto the resurrection."

Resurrection here is an emphatic word, and is not used elsewhere in the New Testament. It points to the final and complete deliverance of the saints, the redemption of the body, for which the Apostle says in Rom. 8:23: "The disciples groan and wait. It seems to mean more than the resurrection of the body. All will share this resurrection whether they desire and strive unto it or not. The exact meaning is, not that he might attain unto the general resurrection of the dead, but unto the special resurrection from the dead—out from among the dead ones. The Apostle says, 'I yearn and strive that in soul and body I may stand out from the dead.' The reference seems to be complete separation from the spiritually dead.

This desire shall be realized, and this effort rewarded in the morning of the resurrection, when the purified soul shall enter into the risen and glorified body, and live in it through the ceaseless ages of eternity. Then redemption will be complete. What an extended aim! How thrilling and inspiring and sustaining! Such desire and purpose! For this Christ has apprehended every disciple, and this he should crave and strive to apprehend. This resurrection is not an instantaneous act, but a progressive work—a resurrection, a separation further and further from the dead every day wrought in the heart by the same divine power that raised Jesus from the dead, and under this energy wrought

out by each disciple. Beloved, such is our exalted destiny and privilege, and our solemn obligation. If, with Paul, we press on, that we "may attain to the resurrection from the dead," we shall not be disappointed. We shall stand out from among the dead.

Dr. Kennedy in one of his "Cunningham Lectures" before the Free Church College of Edinburgh, discussing Paul's view of the Holy Spirit, used these words about one of the New Testament symbols: Baptism is, indeed, a vivid picture or illustration of the saving process. On the one hand, it sets forth the unseen experiences which are attained through faith. As the baptized person is plunged out of sight in the water, and then rises out of the cleansing element, a member of the Christian community, so does the believer, who by faith appropriates the benefits of Christ's atoning death and resurrection, pass out of contact with the sinful life of the flesh, annulled on the Cross, and rise in fellowship with the risen Lord to newness of life in the Spirit. But, obviously, the picture also symbolizes the relation of the believer to the Spirit. For all that has happened to him in the experience of salvation, his death to sin (immersion beneath the water), and his entrance upon a new life (emergence from the water), is really accomplished for him in response to his faith, accomplished by the divine operation; is the work, as St. Paul would put it, of the Holy Spirit. Necessarily, in that sense, the experience of baptism emphasizes the reality and significance of the gift of the Spirit, and thus quickens the believer's consciousness of its possession."

The reference seems to have been incidental, and for that reason the testimony is the more valuable. Foremost scholars in all parts of the world do not hesitate to teach that Christ was immortal, and his Apostles practiced that act as Christian baptism. It is hard to see how scholarly and devout men can so speak and write and then continue the practice of ecclesiastical infant baptism, which, if it should become universal, would supplant believers' baptism, confessedly Scriptural. It must be because baptism in their estimation occupies a "comparatively insignificant place" in the Christian system, and is therefore not important. Even Christ's example and the practice of his Apostles is not authoritative. It would seem that the mission of Baptists with reference to this sacred symbol now is to insist upon loyalty to Christ in all things, that while some things which he enjoined may be more important than others, none are more authoritative, since every commandment rests for its authority on the expression of our Lord's will and not upon any man's estimation of its importance. To be great in His Kingdom, the King Himself says, one must teach and do His least commandment. If close connection with the saving graces of the Gospel makes a symbol great, baptism cannot be insignificant. Those who call it unimportant should study its position in the Bible.

## MISCELLANEA.

Rev. E. D. Solomon preached the commencement sermon at Liberty College.

President Hale announces the addition of a military department to Southwestern Baptist University.

Three Mississippi Baptists expect to attend the Baptist World Conference—Secretary A. V. Rowe and Dr. and Mrs. J. B. Searcy.

Is it true in your home that "a man promises more than he does and a woman does more than she promises?"

The General Board of Education will give \$25,000 to the Southern Baptist University on condition that its friends promptly raise \$75,000 more.

The Baptist and Reflector says Rev. Jeff A. Rogers of Aberdeen, will assist pastor J. C. Midyett in a revival at Shelbyville, Tenn.

C. C. Cox, president of College, La Grange Ga., and husband of the accomplished "Miss Mamie Bacon, once of Winona, went away to God May 21.

The greatest breach of good government lies in the fact that laws that are made are not enforced as they are made"—Gov. Folk.

A Manchester boy gave this definition in an essay: "A friend is a person who knows all about you and likes you just the same."

The Boston Congregationalist sees in the triennial meeting of the Baptists of America the ultimate "annual union gatherings and practical blending of the two groups."

It is said that members of the N. Y. legislature manage to lay by \$25,000 and \$40,000 out of a salary of \$1,500.

That his harems may have proper medical attendance, the Sultan has issued a decree which allows women properly furnished with diplomas to practice medicine in Turkey.

Take in its meaning. The Sunday-school of the First Baptist Church Rio de Janeiro, Brazil, Rev. F. F. Soren, missionary-pastor, has an average attendance of 120.

Dr. Lloyd T. Wilson leaves Edgefield Baptist Church, Nashville and becomes pastor of East Church, Louisville, Ky., left vacant when pastor Gill went as missionary to Italy.

Rev. W. J. Mahoney has gathered that he should decline the call to the pastorate of St. Charles Avenue Baptist Church, New Orleans and remain with Calvary Church, Vicksburg.

In the meeting at Collins in which W. A. McComb assisted pastor J. T. Dale all business houses closed during the hours of service and there were many conversions to Christ.

"a sucker will not bite." No, he will not because he cannot. He is a sucker and not a biter, and can therefore take hold only of that which is soft.

If the separation of church and State in France should be effected the Roman Catholic church would be deprived of \$8,000, annually and Protestants, Reformed and Lutheran, of about \$325,000.

It is said that there were 800 conversions to Christ in the meetings held by evangelist Ham in Jackson, Tenn. It is not said how many of them confessed in baptism Jesus Christ as Savior and Lord.

Dr. Mullins, it may be said in passing, has steadily grown in the estimation of his brethren as the head of this great institution. He is regarded as emphatically the right man for the place, and is doing solid and enduring work in building up and strengthening the Seminary in many ways.—Examiner.

The Congregational year books shows that in 1883 there were only three white churches of that denomination, with only 31 members, in Alabama, Florida and Georgia; and now there are 320 churches with a membership of 9,105 in these States.

"In all these things we are more than conquerors through him who loved us."—Paul. How will this do for illustration? Admiral Togo captured several Russian warships and turned their guns on Vice-Admiral Rojestvensky's conquered fleet.

Dr. Kerr Boyce Tupper will leave the First Baptist Church Philadelphia and succeed the late Dr. Geo. C. Lorimer in the pastorate of Madison Avenue Baptist Church, New York. Dr. Tupper is a nephew of the wife of Dr. James P. Boyce, first president of our Seminary.

The committee on Narrative in the Northern Presbyterian General Assembly regretted to report that only 50 or 60 per cent. of the membership of their churches attended services and that the attendance at prayer meeting was as low as 6 per cent., while the organization of societies was increasing.

How confident the faith and comforting the hope of our mute missionary to the mutes of Cuba, Miss Myrtle Morris, when she wrote this blessed assurance and desire: "What a blessed Saviour Jesus is! I long to sing his praises, but must wait till he calls me from this earth, then I will praise him with my own lips."

It was amusing May 30, "Emancipation Day," a company of aged Negro Veterans, who claimed to have fought in the union army in the sixties, marched through the principal streets of Vicksburg, under national colors to the music of the stirring Confederate song, "The Bonnie Blue Flag" rendered by a band of "sence-the wah niggers," as the "old vets" call them.

A United States Supreme Judge lately said that no higher type of patriotism can be displayed than that which supplies one's own people with the Gospel, and yet how many there be who gladly "spend and be spent" in war, in politics for the good of country and yet do so little for the preached Gospel, in our own land. The cause of the

true patriot is the cause of State Missions.—A. V. Rowe.

The Western Recorder is responsible for the announcement that a Baptist of Indianapolis has given \$300 to establish a Baptist Sanitarium in that city on the condition that it be perpetually controlled by Baptists, and that \$25,000 additional be raised as a proof of good faith that only regular (allopathic) doctors be allowed to have patients there, and that no Negroes shall be admitted.

We have always understood that Gratton Guineess, the great "Christian philanthropist of England, made his fortune out of breweries and beer, the evil next akin to distilleries and whisky, it indeed it is not the greater evil. He is pious, liberal and popular. Now who shall hold the balances between him and Mr. Rockefeller and his standard oil trust, and tell us whose money is cleanest?

And now Belzoni, not long since a mission station, with preaching only one Lord's days in the month, has a settled pastor and has gone up to half-time of the pastor without help from any one. Eight years ago the few Baptists in that town had 10 house of worship; now they have one, and a good sister has given a lot for a pastor's home.

Our excellent BAPTIST reporter proceeds criticises adversely some of the solos that were sung before the great Convention and apologizes for it by saying "there are times when a solo is good, but that time never comes in the Southern Baptist Convention." We wonder if he heard "The Crowning Day is Coming," sung on Foreign Mission night in Nashville? In our opinion scarcely a more inspiring thing happened in that greatest of all great Conventions.

Bossism is a very obnoxious word, and specially offensive to our "official" brethren. But despite all denials, protests and special pleadings, this prophetic packing of committees this unbrotherly snubbing of certain unslated and unwelcome speakers, and this ignoring of many as good if not the better men present for some of the weakest and dullest in the whole "shoot-ing-match" for public deliverances? It is so, but why is it so if there be no bossism?

The report of Foreign Mission work shows that from all sources and for all such purposes over a quarter of a million of dollars was raised last year, and that "a little more than 90 cents of every dollar reached the workers on the field." Does not that look well to, and even please, those who "give grudgingly?" But after all, it does look like a big "expense account," does it not? Over \$25,000 expense! It would seem that the larger the amount collected the less per cent. in proposition ought to be the cost of the work.

An English Baptist missionary in China writes to the Baptist Times, London, a summing up of the situation in China, and

it is a marvelous statement. In concluding, he says:

"As the Apostle Paul might have said: 'And what shall I more say!' If these facts, which have been merely given in outline, are not sufficient to rouse the Christian church to the necessity of sending of her choicest and best for the work of reaping the glorious harvest now lying and rotting around us, what will move it? To the writer it seems that one of the most stupendous movements is in progress which has ever occurred in the history of mankind; is the church of Christ prepared to enter in and seize this kingdom for God?"—Argus.

A special from Atlanta dated May 28th. in the Augusta Chronicle of Monday says: "Dr. W. W. Landrum, pastor of the First Baptist Church, of this city, will not accept the presidency of Mercer University if it is offered him. This he made clear in a short address to his congregation this morning, after resolutions had been adopted by the church urging him to remain in his present place and declaring that under no circumstances would they relieve him from his charge. Dr. Landrum said: 'I have not been offered this place, and as I have stated of en before, I can see no reason why I should leave my work here to accept it, even if it were tendered me. I love folks better than books.'"

The Baptist of Mississippi had an editorial last week on the theme, "Is the Devil, a Fallen Angel?" In our judgment we never saw an article that more completely straddles the question.—Baptist and Reflector.

The writer was not asked for his opinion, but for the chapter and verse which teaches that the devil is a fallen angel. He gave what he thought to be the meaning of the passages presented in proof and which in his estimation were not sufficient. He confesses unto him in full measure it is not "given to know the mysteries of the kingdom," especially as to the origin of sin and the devil. If the editor of the Reflector is more highly favored will he kindly help his brother off the fence?

H. F. Sproles expects to assist pastor Lusk of Indinola in a series of meetings in that town beginning June 8th.

When you are forgotten, or neglected, or purposely set at naught, and you smile, with your heart at rest, that is victory. When your good is evil spoken of, your wishes are crossed, your taste is offended, your advice ridiculed, and you take it all in patient, loving silence, that is victory. When you are content with simple raiment, plain food, any climate, any solitude, any interruption—that is victory.—S2.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.



## WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
[Direct all communications for this department to Clinton, Miss.]

## Woman's Central Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the society.

June 1905.

## Program.

Subject—The Gospel For the Colored People.

"For I have given you an example"

1. Responsive Reading: Mark 1:29-42
2. For Quiet Moments: Should we consider any "prob'em" too hard for God? Are we willing to be used in serving the colored people as those more distant?
3. Prayer: That the Holy Spirit may guide the Home Mission Board in its direction of this work and that hearty support may be given.
4. Leaflet: "The Gospel and Freed men," by Miss S. E. S. Shunkland.
5. Discussion of Leaflet: Exchange of personal methods of work among the colored people.
6. Echoes of the Southern Baptist Convention and Annual Meeting W. M. U. (See State Papers.)
7. Thanksgiving for the progress of last year.
8. Business: Collection, etc.
9. Extracts from leaflet: "A Little Argument With Myself."
10. Plan for keeping up interest during the summer. One idea: Give a small sum to each member from the treasury to be expended, returns to be made at a Fall Rally.
11. Eye Gate: Appoint committee to gather pictures bearing on S. B. C. fields all over the world, to mount these as large cards, one card for each month. Subjects to be hung in room where meeting is held. Old magazines, souvenirs, postcards, etc., will furnish pictures.
12. Prayer Hymn: "More Love to Thee, O Christ."

# FACTS AND FIGURES REGARDING THE WORK OF WOMAN'S MISSIONARY UNION AND THE RECENT MEETING AT KANSAS CITY.

The amount reported by Miss Annie Armstrong as contributed through Woman's Missionary Union during the Conventional year just closed, was \$180,399.67. The gifts of the Union have increased eight fold, since its organization seventeen years ago. No other missionary body has such a record.

The Tichenor Memorial Church building fund is still before our ladies, something over two thousand dollars having been added to it during the past year.

Dr. W. W. Landrum, president of the Board of Trustees of the Theological Seminary, presented to the ladies in their recent annual meeting, a lengthy paper, setting forth the commendable work done by the Baptist ladies of Louisville, Ky., in fostering and sustaining a training school, in connection with the Seminary, for the benefit of young women, who desire to fit themselves for missionary work. Dr. Landrum emphasized the opinion of the Board that the time had come, when the Woman's Missionary Union should take this training school as a part of their work. The vote of the Union closed in favor of adopting the training school and twenty-five again-tit.

Miss Abbe Armstrong presented her resignation as editor of Woman's Missionary Union Department, in Kind Words, which was received with regret.

The Margaret Home, for the children of missionaries, will be located at Greenville, S. C. The whole amount donated by "Christian Mothers" two thousand dollars, was expended in the purchasing of a substantial ten room house with six acres of land. The city of Greenville offers unusual advantages in that two scholarships each are given by the Baptist Female College and Furman University.

In addition to these educational advantages, there are good public schools in the city. The home will be opened in November next, and the Home and Foreign Boards will allow the same amount for maintenance of children, as is given them at home, with their parents. The missionary society of the several States are asked to furnish the equipment for the rooms and the amount needed to sustain the Home.

The following ladies were present at the missionary mass meeting held by the ladies, on Sunday afternoon: Mrs. J. W. McCollum, of Japan, Mrs. E. A. Nelson and Mrs. Solomon Ginnburg, of Brazil, Miss Buhlmeir, of Maryland, Miss Dora Leikell, of Galveston, Miss Emily Cottrell, of Oklahoma, and Miss Perry, of Indian Territory. Mrs. E. A. Nelson was obliged to return to this country, on account of feeble health, but will resume her work in Brazil at an

early day. Her three children will be left in the "Margaret Home." The three little daughters of Mrs. Ginnburg, Aryilla, Brazilia and Clara, sang in Portuguese, "I am so glad that Jesus loves me."

## Peace, Perfect Peace.

Peace, perfect peace, in this dark world of sin,  
The blood of Jesus whispers, Peace within;  
Peace, perfect peace, by thronging duties pressed,  
To do the will of Jesus, this is rest.  
Peace, perfect peace, with sorrows surging round,  
On Jesus' bosom naught but calm is found.  
Peace, perfect peace, with loved ones far away,  
In Jesus' keeping we are safe and they.  
Peace, perfect peace, our future all unknown;  
Jesus we know, and he is on the throne.  
Peace, perfect peace, death shall oweing us is ours,  
Jesus has conquered death and all its powers.  
It is enough, earth's struggles soon shall cease,  
And Jesus calls to heaven's perfect peace.—Baptist Reflector.

"A little children," men enter into the kingdom of grace on earth and into the kingdom of glory in heaven. When Dr. Guthrie, the great preacher lay a dying he asked the watchers to "sing a bairn's hymn." When the late learned Dr. Plummer of S. C. was dying, thinking that he was praying at his mother's knee, he softly repeated the prayer of "little children"—

"Now I lay me down to sleep,  
I pray thee, Lord, my soul to keep;  
If I should die before I wake,  
I pray thee, Lord, my soul to take,"  
fell away into sweet slumber and waked up in heaven.

The congregational principle of church polity which places final authority in the local church for the government of its own affairs is having a severe test in the difference of opinion in the denomination of that name as to the acceptance of Mr. Rockefeller's large gift to its educational fund. This principle has its disadvantages, but in every trial it has made for justice and peace more than the principle which vests authority in an ecclesiastical body higher than the local church. The leaders believe there will be no disruption of fellowship now among congregational churches.

Marie Jennings Reid of New Orleans and Washington, now Princess Joseph Rospigliosi, shall be annulled because the Col. was not baptized by a Catholic priest and was therefore a Protestant when the marriage ceremony was performed. How silly! Ecclesiastical ceremony does not constitute, nor can it annul, the estate of marriage. The Col. and Princess have been living together as man and wife for sometime. That is the essence of marriage. No earthly power can annul it, save the infidelity of wife or husband in entering into another such relation.

Capt. Walter Barker, a U. S. Quartermaster at Nagasaki, Japan, in a letter to a Vicksburg friend, tells how a wounded Japanese naval officer would evade inquiry, over curious in his estimation, by telling a story, and gives this piece of caustic criticism and fine literature as an example—The Japanese Minister at Paris said to a hungry newspaper man: "We Japanese have for many generations sent to Europe exquisite lacquerwork, delicately carved figures, beautiful embroidery, and many other commodities which showed how artistic we are; but the Europeans described us as uncivilized. We have recently killed some 70,000 men, and every European nation is wondering at the high civilization which we have attained."

He was on his way to a representative meeting of his church. He was under liquor, or stupefying drug, foolish and disgusting. And that was his usual condition. It was a matter of surprise that he was sent as a "representative" to a Christian council. At home it is his custom to repeat sacred words to prisoners and hospital patients who are compelled to hear, or at least to see, and call it holy worship. If such cases were common the world would lose all confidence in Christian workers, and all respect for them. If men themselves have no respect for religion, they should not be encouraged to bring it into disrepute.

## Convention Receipts For March and April—Cont.

Tishomingo Association—Mt. Olive, h m 11 00; f m 22 32; Kossuth, f m 10 00; Booneville, f m 42 75; Wheeler, f m 7 83;

Rienzi, h m 7 00; f m 6 25; Baldwin, h m 39 25; f m 40 00; Corinth, h m 100 00; f m 100 00.  
Trinity Association—Cross Roads, g m 5 00; Spring Creek, f m 2 10; Mt. Pleasant, g m 12 13; Bethel, g m 2 00; County Line, g m 2 00; Arbor Grove f m 28 15; Wake Forest, f m 4 55; Sapa, f m 4 00.

Union Association—New Providence, h m 7 12; f m 10 76; White Oak, h m 8 10; f m 13 60; Pine Bluff, f m 11 11; Pleasant Hill, f m 13 68; Bethesda, f m 5 00; Port Gibson, h m 3 25; f m 3 25; Hermanville, h m 33 31; f m 72 30.

Sunflower Association—Shelby h m 18 50; f m 18 50; Rosedale h m 2 50; Clarksdale f m 54 72; Gunnison s m \$21 95, h m 10 00; Oak Ridge s m 64 00; Enon s m 151 90; Benoit f m 5 75; Ebenezer f m 1 85.

Tippah Association—Chewalla f m 5 00; Blue Mountain f m 208 96; Union h m 33 05; f m 33 08; Ashland h m 5 40; f m 5 40; Ripley h m 21 00; f m 21 00; Academy h m 12 11; f m 10 00; New Macedonia h m 5 00; f m 4 25; Flat Rock h m 5 00; Bluff Springs f m 5 00; Pine Grove h m 5 25, 11 50; Beulah h m 9 50; f m 17 90.

Tishomingo Association—Mt. Olive h m 15 00; f m 22 32; Kossuth f m 10 00; Booneville f m 42 75; Wheeler f m 7 83; Rienzi h m 7 00, f m 6 25; Baldwin h m 39 25, f m 40 00; Corinth h m 100 00; f m 100 00.

Trinity Association—Cross Roads g m 5 00, Spring Creek f m 2 10; Mt. Pleasant g m 12 18, Bethel g m 2 00, County Line g m 2 00; Arbor Grove f m 28 15; Wake Forest f m 4 55; Sapa f m 4 00.

Union Association—New Providence h m 7 12, f m 10 76; White Oak 8 10, f m 13 60, Pine Bluff f m 11 11; Pleasant Hill f m 13 63; Bethesda f m 5 00; Port Gibson h m 3 25, f m 3 25; Hermanville h m 33 31, f m 72 30.

West Judson Association—Poplar Springs f m 21 50; Tupelo f m 169 00; Chesterville f m 10 00; Fellowship f m 7 30; Sherman s m 36 00, h m 10 00; f m 10 00 Camp Creek f m 50 00; Locust Hill 10 5; J. A. Landers f m 44 00; Linton f m 7 00.

Yalobusha Association—Tillatoba f m 15 00; Coffeeville h m 23 50, f m 37 50; Charleston f m 12 50; New Hope s m 4 00, h m 4 00; f m 4 00; Grenada f m 77 16; Corinth f m 5 75; Spring Hill h m 20 00, f m 24 00; Bethel f m 2 40; Ashland h m 1 25.

Miss S. R. Hester f m 2 00; Caseyville f m 4 15; Harmony f m 3 28; Bethlehem f m 7 00; J. O. Crawford f m 15 00.

Yazoo Association—Bowling Green f m 4 70; Carrollton h m 22 00; f m 25 90; Bethel (Y) h m 34 90, f m 44 00; Vaiden s m 6 30, f m 3 35; Duck Hill f m 17 10; Pickens s m 33 60, f m 28 20; Ebenezer f m 11 15; Hays Creek h m 9 65, f m 10 50; Lexington s m 35 72, f m 72 00; Goodman f m 26 00; Pleasant Ridge f m 13 60; Saron s m 11 00, f m 10 00; Mrs. Martin s m 4 00, h m 3 f m 3 00; Mt. Vernon f m 2 50; North Carrollton h m 3 00, f m 4 10; Central h m 8 00; f m 5 00; County Line f m 3 00; Cruger f m 3 00; Lone Pine h m 8 10, f m 10 00; Winona f m 105 31; Emory f m 10 00; Tehula f m 3 00.

Zion Association—Bethany h m 10 40, f m 14 35; Eupora h m 26 40 f m 33 25; Wal thall f m 5 00; Spring Hill h m 5 00; f m 10 00; New Liberty g m 6 25; Mulberry g m 8 25; Unity h m 13 15; f m 13 00; Fellowship h m 10 00; f m 10 00; New Hope h m 18 75, f m 18 75; Bethel g m 9 05.

Sustanation—Pleasant Hill s m 2 00; Jackson 1st. 21 31; Clinton 18 42; Mrs. Turner s m 1 00.

Sunflower Association—14 60; Eudora 2 50; Edwards 11 50; Winona 31 60; Mrs. Manning 5 00; Galilee 5 00; Friendship 3 40; Steens Creek 1 50; E. A. Stokes 20 05; Mountain Creek 23 00; West Point 2 50; Brya Simmons 5 00.

## CHURCH BUILDING.

Lexington, 25 00; Mt. Olive 7 30; Columbus, 5 05; Vicksburg 1st, 11 00.

## MINISTERIAL EDUCATION

Galilee, 5 00

## MISSISSIPPI COLLEGE.

Mrs. Manning, 5 00

## Neuse.

The Union Meeting of the Neuse Association will meet at Ayden April 28th to 30th.

## Program.

Friday, 8.00 p. m.—Sermon by W. P. Campbell.

Saturday, 10.00 a. m.—Devotional exercises—J. W. Nobles.

1. Organization.

2. The Preparation of Sunday school Lesson—W. L. Blair and F. C. Nye.

3. The Gospel of John—B. W. Spiman.

4. The Teacher's Opportunity—G. E. Linberry and W. P. Campbell.

5. The Last Days of Jesus—C. G. Wells.



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## In the Crusade In This Country



for the cause of religion, education and in fact everything which is calculated to create and maintain the higher civilization, there has always been one main factor which we doubt not has contributed a very large share to the ends sought, and that is music. All the religious societies which are based on the Bible and have reason and common sense for their foundation, have incorporated, to a very large extent, in their form of services this elevating and ennobling influence. Every educational institution of any magnitude whatever, finds it one of its very best adjuncts. It is a foregone conclusion, that music is a great necessity in any civilization. When we maintain that the home, the very cornerstone of all civilization, is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down fall of some loved one, and for the weak and savage element have long recognized its power to attract, and so to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

John W. Patton, of this city, makes it possible for every home, be it ever so humble, within his territory at least, to have a musical instrument, as he sells pianos and organs on easy payments to suit the circumstances of the purchaser. He sells all the leading makes of pianos and organs and will be pleased to mail out catalogues with terms and prices upon application. Write him.

JOHN W. PATTON, Successor to Patton & White,  
Jackson, Mississippi.



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Brighter and better than ever  
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Baptist Superintendant	7 cents	Bible	1 cent each
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	per copy per quarter	Primary	1 cent each
		Picture Lessons	2 1/2 cents per set per quarter
QUARTERLIES		Bible Lesson Pictures	75 cents per quarter
Senior	4 cents	HOME DEPARTMENT SUPPLIES	
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		Price, per copy per year	
Young People (weekly)	13 cents	50 cents	
Boys and Girls (weekly)	5 "	22 "	
Our Little Ones (weekly)	4 "	18 "	
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(The above prices are all for clubs of five or more.)			
Good Work (monthly)	15 cents per year	In clubs of ten or more, 10 cents per year	

Biblical Studies, now complete, is printed in three parts: I. PREPARATION FOR CHRIST, 20 lessons in the Old Testament. II. PERSONAL PRESENCE OF CHRIST, 20 lessons in the Gospels. III. CHRIST IN HIS PEOPLE, 12 lessons in the Acts and the Epistles. Price, in paper cover: Parts I. and II., 15 cents each; Part III., 20 cents. The complete work, 40 cents.

American Baptist Publication Society  
SOUTHEASTERN HOUSE, 37 South Pryor Street, Atlanta, Ga.



## Deaths.

## Paris.

Mrs. Florence Kennedy Parks, the eldest daughter of Hon. Lee Roy and Mrs. Florence Kennedy, and wife of A. Scott Parks, was born Jan. 15th, 1885, and died May 26th, 1905. She passed peacefully at her home at Blue Mountain, N. C., and was buried in the cemetery of the church of New Albany, June 1900. She was married to A. Scott Parks March 22, 1905.

Beautiful in person, amiable in disposition, engaging in manners, and splendid in life, she was the friend of all.

May the "God of comfort," bless, guide, keep, console, and use her heart-broken parents and young husband.

P. P. THORNTON.

## Married.

## Marian Manning.

In the Blue Mountain College June 1, 1905, by Rev. T. E. Lowrey, Miss Ivy Pauline Manning to Mr. T. Martin. Miss Manning was the wife of Ward. When she was a little orphan girl he was appointed her guardian. He directed her education, managed her finances and had come to trust her and to love her as a daughter. For 7 years past she has been at the head of the Latin department in Blue Mountain College. The groom was the writer's room-mate when he graduated from College in 1881.

May the good Father shower his blessings upon them.

T. F. LOWREY.

## Cowan Holloway.

On the night of June 1, 1905, at the home of Mr. T. B. Black, the bridegroom, Miss Edna Cowan and Mr. E. A. Holloway were happily married.

The many friends of this happy Christian couple wish them a joyous wedding life.

BETAN SIMMONS.

## Tahuka McLendon.

Mr. Newman Tahuka and Mrs. Marian H. McLendon, of Jefferson County, Miss., were united in marriage at Fayette Miss., June 1st, 1905, by the writer.

W. O. THOMPSON.

THE SOUTH IS PROUD OF ITS INDUSTRIAL PROGRESS, AND WELL IT MAY BE FOR THE DEVELOPMENT FROM THE UTTER PROSTITUTION OF WAR AND RECONSTRUCTION TO PRESENT GREATNESS IS WONDERFUL.

Prominent among the South's industrial leaders is Craddock Terry Company, Lynchburg, Va. This Company, purely by honest manufacture, intelligent effort and financial dealing, has within a few years taken a leading place among southern records in shoe sales in 1904. Thirty-eight courteous salesmen travel the South in the interest of this great house. Their goods are known widely and favorably throughout the South.

Honest quality, square dealing, coupled with style, comfort and durability, explain in part all the sales of over \$2,000,000 worth of Craddock Terry Shoes in 1904.

## To the Insuring Public

## The Penn Life Insurance Co., of Philadelphia,

On the 7th day of December, 1904, by its Board of Trustees, unanimously adopted the following resolution:

Be it Resolved by the Trustees of The Penn Mutual Life Insurance Company of Philadelphia, Pa., in order that its policy-holders may have full and exact knowledge of its business management and of the security and character of its investments, that the President of the Company request the Insurance Commissioner of Pennsylvania, together with the Insurance Commissioners of Massachusetts and Wisconsin, either in person or by deputies, to make a full and complete examination of the affairs and investments of the Company, as provided for by law, said examination to be made as early as can be arranged after the closing of the accounts of the Company for the current year.

The request of the the Trustees was granted, and on the 1st day of February, 1905, the examination was begun, and concluded on the 24th day of April. The official representatives of the three departments, with their assistants and appraisers, in all some fifty persons, covered every detail of the business management and the character and security of the Company's assets. The complete and detailed report of the examiners is too voluminous for publication in the press, but has been printed in pamphlet form and will be furnished on application to the Home Office of the Company in Philadelphia, or to any of its authorized agents in the United States.

The condensed findings of the examiners are included in the following:

## COMMENTS OF THE COMMISSIONERS

"There were prepared and submitted to the officers of The Penn Mutual Insurance Company such questions as were deemed necessary for them to answer. Attached hereto the same may be found as a part of this report."

"As called for in the resolution adopted by the Board of Trustees of the Company, a full and complete examination of the Company was made, and its affairs subjected to the closest possible scrutiny."

"The findings submitted by the examiners show that the net surplus of the Company, as of December 31st, 1904, should be \$4,490,498.66 instead of \$4,231,261.22, making a surplus larger by \$259,237.44 than claimed in the annual statement of the Company. All of the Company's assets have been appraised by competent experts employed in this examination, and the increase in surplus shown arises from the conservative valuation of assets by the management."

"The charter of the Company, granted February 24th, 1847, provides fully for its operation on a purely mutual basis, and it has no Capital Stock. The Trustees are elected directly by the body of policy-holders, no proxy voting being permitted; and the officers are, in turn, elected by the Trustees, no one of whom is eligible to official position."

"The officers and Trustees exercise constant, intelligent and faithful supervision over all features of the Company's business."

"The real Estate of Holdings were examined by competent appraisers selected in the various localities, with the result that the valuations obtained are \$387,699.76 in excess of those claimed by the Company."

"The Mortgage and Loan Departments are well organized and administer their respective duties with commendable caution and skill."

"The Loans on Collateral are amply margined. The stocks and bonds owned were carefully counted, and the market value ascertained through bond experts, with the result shown that the values claimed by the Company are conservative."

"In Addition to the legal requirements the Company has voluntarily set aside \$1,062,679 in order to meet any possible contingencies in the way of lower interest rates or excessive mortality."

"The Expense of Obtaining new Business has been kept at a normal figure, and no disposition has been found to unduly develop the writing of insurance upon Deferred Dividend Plans. On these the dividends are apportioned annually, and the interests of the policy-holders are fully guarded by the terms of the contracts and the practice of the Company."

"The Agency Branch, looking at the annual product of new business, has been conducted with due economy and with fidelity to the interests of policy holders."

"The Selection of Risks is in competent hands, as the very excellent mortality experience of the Company indicated. The Company is operating in practically all the States and Territories of the United States, and on December 31st, 1904, had upon the 'paid for' basis \$140,798 policies outstanding, insuring \$332,016,287."

"Although an examination of this kind naturally interferes with the routine work of the office, the officers and employees of the Company rendered every assistance within their power to the examiners, and cheerfully complied with all requests."

Signed: ISRAEL W. DURHAM, Insurance Commissioner, Pennsylvania.  
FRED'K L. CUTTING, Insurance Commissioner, Massachusetts.  
ZENO M. HOST, Insurance Commissioner, Wisconsin.

It is with pleasure and satisfaction that the Trustees and Officers have received and now publish the report of the Commissioners. In the future as in the past they will strive to fulfill the mission of A PURELY MUTUAL COMPANY, confining their efforts to transacting business within the lines laid down in its Charter and By-Laws and in strict compliance therewith.

## HARRY E. WEST, President or Agency,

For full information relative to all forms of Purely Mutual Life Insurance, apply or write to

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Jackson, Miss.

## College Tidings.

Since commencement I have been on the rounds. First I attended the commencement at our great I. I. & C. at Columbus where I had the privilege of preaching the two closing sermons. President Kincannon is a white man of the highest type. He has a wife who is a helpmeet indeed, a faculty strong and noble, equipments magnificent and a great body of the finest girls in the country. Every Mississippian ought to be proud of the I. I. & C.

Next I went to Blue Mountain, the pride of my heart and the pearl of North Mississippi. 485 students have been enrolled there this session and over 200 have been turned away for lack of room.

Today I attended the Millsaps commencement. They too are proposing to raise \$100,000. We Baptists had just as well understand that we have choice between big things and being left behind. Our Methodist brethren are going to have a great institution, and as the boys say "it is up to us" to decide whether ours shall be great or small.

My endowment report for the fourth year must be sent in to the American Baptist Society July 1st. Will not every brother who has a payment due send his payment this month? Send it, dear brother, if you have to borrow it. It is of great importance to the college and I beg of you not to fail.

Hastily, but hopefully.

W. T. LOWREY.

## At China Grove.

We had a nice and profitable day on the occasion of the dedication of our new house of worship built one and one-half miles south of Old China Grove.

Though our house is not complete, we called Bro. A. F. Davis, of Tylertown, to be with us on the first Sunday in May, which he did and gave us a soul filled Gospel sermon. Our house was about full and one-half of the gathering not in the house.

We had a large crowd to witness the dedication of China Grove Baptist Church.

The pastor predicts a bright future for the little flock down there. There are but few in number, but with such men as Brethren Noah Stringer and J. D. Wallace to push an enterprise it will succeed.

It is one of our mission stations of the State Board, and is proving herself worthy of the help she receives.

We hope to furnish the home in the near future.

God bless them.

T. D. Cox.

## Who Wishes To Know?

I was born in Wayne Co., N. C. in 1831. I was set apart as a regular minister in 1860. Have preached in seven States and one of the Territories. Have never given out in a single meeting. Have never preached ten days in a protracted meeting without good results. Have never failed as pastor. Have been fortunate in securing the attention and good will of children and young people. In latter years I have been mortified, not to say insulted, by churches writing inquiry of my age. As I wish such question never to be profounded me again. I have written the foregoing. I do not like to write about myself. I would thank the editor of every Baptist paper to copy this. Last, but not least, I need a pastorate among good and sensible people. It will cost but little to test whether I am fit for a good work.

Fraternally,

A. R. COPELAND.

Alligator, Miss.

Yazoo City.

It was my pleasure last Sunday to preach the dedication sermon of the new Baptist Church at Yazoo City. It is marvelous and delightful to see what has been accomplished since the fire. W. J. Derrick is a general. So is A. V. Rowe.

When the fire was over, and in the place of church and pastor's home were 2 heaps of ashes, Rowe and Derrick had a consultation. Bro. Rowe encouraged Bro. Derrick to believe that the Convention Board and the Convention would stand behind him and Bro. Derrick went immediately to work to rally his people and to rebuild. At the last Convention the State Board agreed to meet a part of the expense of rebuilding and pledges were taken from individuals and churches to meet the part assumed by the Board.

Bro. Derrick and his people have worked with great bravery and in the face of difficulties which to weaker spirits would have seemed insurmountable. They have made great sacrifices, but they were a happy band last Sunday. When the service began there was a debt of \$800.00 which had not been arranged for. Before the service closed the full amount was raised and the church was given to the Lord for his work and service.

This is the first church in Yazoo

City to be completed since the fire. It will doubtless be 6 months before any other denomination will be ready to enter a new house of worship. Our house is finished and for a week before the dedication W. P. Price was there holding a protracted meeting. The meeting continues this week. On Monday night the new Baptist was to be called into service for the first time in the baptism of a new convert. Thank God for such a man as W. J. Derrick and for such a band of workers as struggle with him in Yazoo City.

I cannot close this article without expressing thanks to the friends in Yazoo City who are not Baptists who have sympathized and helped in this new building. One Methodist brother who gave \$3,000 to build his own church gave also \$500 toward the Baptist church. In raising the \$800 last Sunday a Presbyterian lawyer gave \$50 and others who were not Baptists helped liberally. The situation in Yazoo City thrills me with delight. Years ago I assisted Bro A. J. Miller in a meeting there. The situation then was most discouraging. The outlook now is glorious. Let every one who has helped in this noble work be grateful that he had the privilege of doing so.

With joy,  
W. T. LOWREY.

The associated press wires of 6th inst, stated that Dr. W. W. Landrum, pastor First Baptist church, Atlanta, Ga. has been elected to the presidency of Mercer university located at Mercer, Ga.

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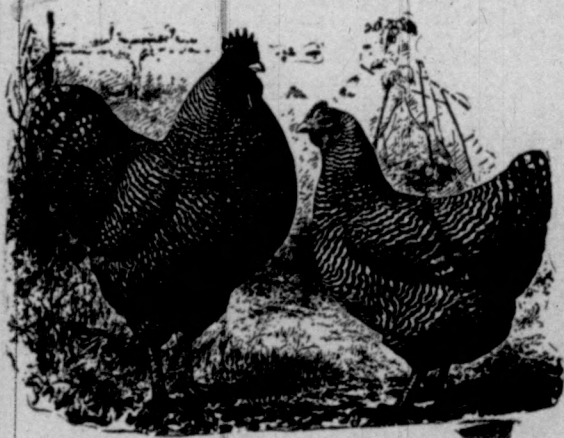
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